

THE GADABOUT EVIL.

Dr. Talmage Deplores the Prevailing Spirit of Unrest.

Christian Stability the Source of Usefulness and Happiness—Value of a Fixed Spiritual Condition.

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From an unusual text Dr. Talmage in this discourse rebukes the spirit of unrest which characterizes so many people, and shows them the happiness and usefulness to be found in stability; text, Jeremiah 2:36: "Why gaddest thou about so much to change thy way?"

Homely is the illustration by which this prophet of tears deplores the vacillation of the nation to whom he wrote. Now they wanted alliance with Egypt, and now with Assyria, and now with Babylon, and now they did not know what they wanted, and the behavior of the nation reminded the prophet of a man of woman who, not satisfied with home life, goes from place to place, gadding about, as we say, never settled anywhere or in anything, and he cries out to them: "Why gaddest thou about so much to change thy way?"

Well, the world has now as many gadabouts as it had in Bible times, and I think that that race of people is more numerous now than it ever was. Gadabouts among occupations, among religious theories, among churches, among neighborhoods, and one of the greatest wants of the church and the world is more steadfastness and more fixedness of purpose.

It was no small question that Pharaoh put to Jacob and his sons when he asked: "What is your occupation?" Getting into the right occupation not only decides your temporal welfare, but may decide your eternal destiny. The reason so many men and women are dead failures is because instead of asking God what they ought to be or do they, through some vain ambition or whimsicality, decide what they ought to be. Let me say to all young men and young women in homes or in school or college do not go gadding about among occupations and professions to find what you are fitted for, but make humble and direct appeal to God for direction.

While seeking Divine guidance in your selection of a lifetime sphere examine your own temperament. The phrenologist will tell you your mental proclivities. The physiologist will tell you your physical temperament. Your enemies will tell you your weaknesses. If you are, as we say, nervous, do not become a surgeon. If you are cowardly, do not become an engineer. If you are hoping for a large and permanent income, do not seek a governmental position. If you are naturally quick-tempered, do not become a minister of the Gospel, for while anyone is disadvantaged by ungovernable disposition there is hardly anyone who enacts such an incongruous part as a mad minister. Can you make a fine sketch of a ship or rock or house or face? Be an artist. Do you find yourself humming cadences, and do the treble clef and the musical bars drop from your pen easily, and can you make a tune that charms those who hear it? Be a musician. Are you born with a fondness for argument? Be an attorney. Are you naturally a good nurse and especially interested in the relief of pain? Be a physician. Are you interested in all questions of traffic and in bargain making? Are you apt to be successful on a small or large scale? Be a merchant. Do you prefer country life, and do you like the plow, and do you hear music in the rustle of a harvest field? Be a farmer. Are you fond of machinery, and are turning wheels to you a fascination, and can you follow with absorbing interest a new kind of thrashing machine hour after hour? Be a mechanic. If you enjoy analyzing the natural elements and a laboratory could entertain you all day and all night, be a chemist. If you are inquisitive about other worlds, and interested in all instruments that would bring them nearer for inspection, be an astronomer.

If you have no one faculty dominant and nothing in your make-up seems to point to this or that occupation, shut yourself up in your own room, get down on your knees and reverently ask God what He made you for, and tell Him that you are willing to do anything He wishes you to do. Before you leave that room you will find out. But for the sake of your usefulness and happiness and your temporal and eternal welfare do not join that crowd of people who go gadding about among business and occupations, now trying this and now trying that and never accomplishing anything.

Last summer a man of great genius died. He had the talents of 20 men in surgical directions, but he did not like surgery, and he wanted to be a preacher. He could not preach. I told him so. He tried it on both sides of the sea, but he failed, because he turned his back on that magnificent profession of surgery, which has in our time made such wonderful achievement and by the X ray explores the temple of the human body as if it were a lighted room. For 40 years he was gadding about among the professions. Do not imitate him. Ask God what you ought to be, and He will tell you. It may not be as elegant a style of work as you would prefer. It may callous and begrime your hands and put you in suffocating atmosphere and stand you shoulder to shoulder with the unrefined and may leave your overalls the opposite of aromatic, but remember that if God calls you to do one thing you will never be happy in doing something else.

All the great successes have been gained through opposition and struggle. Charles Goodyear, the inventor, whose name is now a synonym all the world over for fortune added to for-

tune, waded many years chin deep through the world's scorn and was thrust in debtors' prison and came with his family to the verge of starvation, but continued his experiments with vulcanized rubber until he added more than can be estimated to the world's health and comfort, as well as to his own advantage. Columbus and John Fitch, and Stephenson and Robert Bruce, and Cyrus W. Field and 500 others were illustrations of what tenacity and pluck can do. "Hard pounding," said Wellington at Waterloo, "hard pounding, gentlemen, but we will see who can pound the longest." Yes, my friends, that is the secret, not flight from obstacles in the way, but "who can pound the longest." The child had it right when attempting to carry a ton of coal, a shovelful at a time, from the sidewalk to the cellar, and some one asked her: "Do you expect to get all that coal in with that little shovel?" And she replied: "Yes, sir, if I work long enough." By the help of God choose your calling and stick to it. The gadabouts are failures for this life, to say nothing of the next.

There are many who exhibit this frailty in matters of religion. They are not sure about anything that pertains to their soul or their eternal destiny. Now they are Unitarians, and now they are Methodists, and now they are Presbyterians, and now they are nothing at all. They are not quite sure that the Bible was inspired or, if inspired, whether the words or the ideas were inspired or whether only part of the Book was inspired. They think at one time that the story in Genesis about the garden of Eden is a history, and the month after they think it is an allegory. At one time they think the book of Job describes what really occurred, but the next time they speak of it they call it a drama. Now they believe all the miracles, but at your next interview they try to show how these scenes had nothing in them supernatural, but can be accounted for by natural causes. Gadding about among religious theories and never satisfied. All the evidence is put before them, and why do they not render a verdict? If they cannot make up their mind with all the data put before them, they never will. There are all the archaeological confirmations of the Bible brought to view by the "Palestine Exploration Society;" there are the bricks of Babylon, the letter "N" impressed upon them—"N" for Nebuchadnezzar, showing that he was not a myth—and the farther the shovel of the antiquarian goes down the more is revealed of that most wonderful city of all time. Prof. Heilprecht, of the University of Pennsylvania, presents us tablets found in the far east ratifying and explaining Scriptural passages which were before in mystery. As the builders in Jerusalem to-day dig for the foundation of new houses they turn up with their pickaxes the ashes of the animals that were used for burnt offerings in the temple ages ago, demonstrating the truth of the Bible story about the sacrifices of lambs and heifers and pigeons. There is the history by Josephus, described on unspinning pages scenes which the Bible depicts. On the banks of the Dead Sea there are pieces of the very brimstone that fell in the sulphurous storm that destroyed Sodom and Gomorrah. Make up your mind whether the Bible is a glorious revelation of God or the worst imposition of the centuries. Why go gadding about among infidels, atheists and deists asking questions and surmising and guessing about the authority and value of a book which involves the infinities? Is it either a good book or a bad book. If it is a bad book, you do not want it in your house nor have your children contaminated with its teachings. If it is a good book, your eternal happiness depends upon the adoption of its teachings. Once and forever make up your mind whether it is the book of God or the book of villainous pretenders.

My text also addresses those who in search of happiness are going hither and yonder looking for that which they find not. Their time is all taken up with "musical," and "progressive eucures," and teas, and yellow luncheons, and "at homes," and dances, and operas, and theaters; and instead of finding happiness, they get pale cheeks, and insomnia, and indigestion, and neuralgia, and exhaustion, and an abbreviated lifetime. There is more splendid womanhood sacrificed in that way in our cities than in any other way. The judgment day only can reveal the awful holocaust of jangled nerves and the suicidal habits of much of our social life. The obituary of such reads well, for the story is suppressed about how they got their death while standing in attire of gauze, waiting for the carriage on a raw night, on the front steps. While in their lifetime they possessed all the ability for the relief of pain and impoverishment, yet they have no time for visitation of the poor, or to win the blessing of such as comes upon those who administer to those who are ready to perish. Enough flowers in their dining halls to bewitch a prince, but not one tuft of heliotrope to perfume the room of that rheumatic on the back street, to whom the breath of one flower would be like the opening of the front door of Heaven. Find me one man or one woman who in all the rounds of pleasure and selfishness has found a piece of happiness as large as that half dollar which the benevolent and Christ-like soul puts into the palm of the hand of that mother whose children are crying for bread. Queen Victoria riding in triumph through London at her jubilee was not so sublime a figure as Queen Victoria in a hut near Balmoral castle reading the New Testament to a poor dying man. Let all the gadabouts for happiness know that in kindness and usefulness and self-abnegation are to be found a satisfaction which all the gayeties of the world aggregated cannot afford.

Among the race of gadabouts are those who neglect their homes in order that they may attend to institutions that are really excellent and do not so much ask for help as demand it. I am acquainted, as you are, with women who are members of so many boards of direction of benevolent institutions, and have to stand at a booth in so many fairs, and must collect funds for so many orphanages, and preside at so many philanthropic meetings, and are expected to be in so many different places at the same time that their children are left to the care of irresponsible servants, and if the little ones waited to say their prayers at their mother's knee they would never say their evening prayers at all. Such a woman makes her own home so unattractive that the husband spends his evenings at the clubhouse or the tavern. The children of that house are as thoroughly orphans as any of the fatherless and motherless little ones gathered in the orphanage for which that gadabout woman is toiling so industriously. By all means let Christian women foster charitable institutions and give them as much of their time as they can spare, but the first duty of that mother is the duty she owes to her home.

But no one can take a mother's place, and it is an awful mistake that that mother makes who sacrifices home duties for any church meeting, however important, or any hospital, however merciful, or any outside benefice, however glorious and grand. Not understanding this, we mistake when we try to give statistics as to how many Christians there are in our churches and in the world. We underestimate the facts. We look over our church audiences on the Sabbath or our week service and conclude that they represent the amount of piety in that neighborhood. Oh, no! There are many most consecrated souls that are not found in churches. Look into those houses with large families of children and little or no hired help. For much of the year there is some one ill, and a special guardian care is requisite. How much time can that mother give to churches and prayer meetings when most of the family are down with scarlet fever or have colds that threaten now one kind of disease and now another? That mother watching at home as much pleases the Lord as the mother who at church takes the sacrament or in the mission school tells the waifs of the street how they may become sons and daughters of the Lord Almighty. That mother at home is deciding the destiny of the state by the way she leads that boy into right thinking and acting and is deciding the welfare of some future home by the example she is setting that girl, and though the world does not appreciate the unobserved work Heaven watches and rewards. On the other hand, you have known women who are off at meetings humanitarian and philanthropic, planning for the destitute and the outcast, while their own children went untaught and unkempt, their garments needing repairs, their manners impudent and themselves a general nuisance to the community in which they live.

One bad habit these gadabouts, masculine or feminine, are sure to get, and that is of scandal distribution. They hear so many deleterious things about others and see so much of wrong behavior that they are loaded up and loaded down with the faults of others, and they have their eyes full, and their ears full, and their hands full, and their mouths full of defamation. The woman who is endowed of gossip can so easily untie her bonnet strings and sit down to spend the afternoon. A man can afford you a cigar as a retainer if you will patiently hear all he has to say about those who cannot pay their debts, or are about to fail, or are guilty of moral mishap, or have aroused suspicion of embezzlement. All gadabouts are peddlers. Who unpack in your presence their large store of nux vomica and nightshade. Such gadabouts have little prospect of Heaven. If they got there they would try to create jealousy among the different ranks of celestials and make trouble among the Heavenly neighbors, and start quarrels seraphic, and would be on perpetual run, now down this street and now up that, now in the house of many mansions, and now in the choir of the temple, and now on the walls, and now in the gates, until they would be chased down and pushed out into the pandemonium of backbiters and slanderers after Jeremiah had addressed them in the words: "Why gaddest thou about so much to change thy way?"

Now, what is the practical use of the present discourse? This: Whereas, so many have ruined themselves and ruined others by becoming gadabouts among occupations, among religious theories, among churches, among neighborhoods; therefore, resolved, that we will concentrate upon what is right thought and right behavior, and waste no time in vacillations and indecisions and uncertainties, running about in places where we have no business to be. Life is so short we have no time to play with the spendthrift. Find out whether the Bible is true and whether your nature is immortal, and whether Christ is the Divine and only Saviour, and whether you must have Him or be disappointed, and whether there will probably ever be a more auspicious moment for your becoming His adherent, and then make this 12 o'clock noon of November 25, 1906, the most illustrious minute that you will ever have passed since the day of your birth until the ten millionth cycle of the coming eternity, because by complete surrender of thought and affection and life to God through Jesus Christ you become a new man, a new woman, a new soul, and God the Father, and God the Son, and God the Holy Ghost, and all angelic, cherubim and seraphim, and archangel become your allies.

GAME OF ANTIQUITY.

Polo Was Played by the Rulers of Asia in the Tenth Century.

Just when and where the first game of polo was played is not definitely known, but it is well known that in the early part of the tenth century the game was played in parts of Asia, principally in Persia, India and Japan. In the latter country, where it was undoubtedly played in the sixth century, there is a tradition that the game was known to the people 600 years before Christ, says the Rider and Driver.

Many old eastern writings make reference to the game under the Persian name of chaugan.

Among the early patrons of the game some of the more distinguished were Harun-Alraschid, the amir-muhammad of Ghazni, the Emperor Akbar and the Shah Abbas, the Persian monarch. The latter, a great patron of the game, evidently found it a great relief from mental labor to gallop about on a wild little pony and endeavor to hit the chaugan ball harder and oftener than any of his courtiers.

The plains of Agra, furnished a great polo ground for the Emperor Akbar, where three centuries ago he might have been seen within a quadrangle formed by howdahed elephants and squadrons of horsemen playing chaugan with his courtiers on the present site of Taj. The sticks they played with were topped with gold and silver, and when a stick broke the pieces became the property of those who picked them up. The emperor must have been quite an enthusiast upon the game, for it is recorded that frequently on dark nights he went out upon the plain and played for hours, using blazing wooden balls that seethed and spluttered as they bounded over the ground.

Polo was probably first played in Europe by the Greeks in the twelfth century, for a Byzantine historian tells us how the Greek emperor, Constantine, took a "cropper" while playing a chaugan match.

In India chaugan was played for ages in Munnipore and the valleys of Tibet before it was taken up by the English. It is probably from this place that the game derived the name of polo, for it is probably a corruption of pulu, the Tibetan name for the game. In 1859 J. F. Sherer, a lieutenant in the English army, having become interested in the game from seeing it played by the Munnipore, organized a European polo club in Cachar, and by playing exhibition matches soon started the game among the young officers and merchants of his acquaintance. It was largely through the efforts of Sherer that polo became popular in Calcutta, where in 1864 he was tendered a great dinner in recognition of his services. He has since been justly called "the father of polo." The game has since spread throughout all India, and is played from the Himalayas to Ceylon, and the great tournaments held yearly at Murat and Umballa, which are attended by large and appreciative throngs, are strong evidences of its popularity. Nor is its popularity confined to India alone, for polo is played to-day in almost every civilized country in the world.

The way in which the first game of polo came to be played in England is as follows: A number of young officers quartered at Aldershot were sitting in a tent after lunch when one of their number, who had been reading a paper, suddenly interrupted them with: "Listen to this, boys," and then he read aloud an account of a game of polo played by the Munnipore. "That must be a great game," said one; "let us try it." Suiting the action to the word, he ran out and ordered the horses to be brought, while the others supplied themselves with hockey sticks and a billiard ball. With this crude outfit and upon big horses was the first game of polo played in England. It was soon evident that the game could not be played successfully upon tall horses, and ponies were brought from Ireland for polo purposes. Other regiments took up the game, until tournaments became quite common. Large clubs were started at Lillie Bridge and Hurlingham, and the latter place is still the favorite resort of polo players in England.

Russia's Pioneers.

The Cossacks are the arms and legs of Russia, while the moujik is the backbone. The Cossacks won Siberia for Russia when they were the daring fringe of her population, grown adventurous and warlike by their frequent conflicts with the Tartars who crowded Russia's borders. In them is concentrated the enterprise and aggressiveness which the moujik lacks. They cut the path and the moujiks followed, and the descendants of these hardy pioneers live throughout Siberia to-day, forming a hereditary military caste. So strict are the laws of heredity among the Cossacks that it is almost impossible for an officer who was not born one to obtain a commission in a Cossack regiment.—N. Y. Sun.

Cuba to Be Resurveyed.

In response to the frequent appeals from navigators and captains of ports and a special request of Gen. Wood, the United States navy department will soon commence a complete geodetical survey of the Cuban coast and of the waters for a radius of several meters. As an example of the utter unreliability of the Spanish chart, the Isle of Pines is seven miles out of the course represented by it. There are other errors equally surprising and navigation near the coast is foolhardy without a competent pilot. It is thought that it will require three years to thoroughly resurvey the Cuban coast and waters.—Chicago Chronicle.

REVISION OF THE TARIFF.

Beneficiaries of the Protective System Are Getting Anxious for Another Haul.

We are now hearing from certain republican organs that it is about time for the tariff to be revised by its "friends" once more.

When these organs speak of the tariff they mean the protective system. They are not talking about revenue. They do not have that in mind at all.

Therefore, when they say that the friends of the tariff should revise it, they mean that the friends of the protective system should revise it.

Who are the "friends" of that system? Its beneficiaries, of course. Its friends are those who get rich out of it. They are those who are at once licensed by tariff laws to demand far more than the competitive prices for their products and armed with power to collect the extra charge from their fellow citizens.

Thus it will be seen that what the republican organs referred to propose is that it shall be left to those who are practically armed with public powers, for their own enrichment to say for themselves just how far they shall be armed with those powers.

We are told that many of the beneficiaries of the system do not need so high duties as they formerly did to shut out foreign competitors and give them possession of the home field. And the suggestion is that since they can hold the field with lower duties they, the "friends" of the system, will voluntarily reduce them.

Perhaps they will. But we thank them for nothing. We may be sure from our past experience with them that they will arrange the duties so as to shield them completely against foreign competition and extort the highest possible prices. We may depend on it they will keep up the rates so that by combining among themselves to stifle competition they can extort far higher prices from their own countrymen than they find quite satisfactory when they sell their goods to foreigners.

Those organs which suggest that the tariff should be revised by its "friends" are not in the least prompted by any desire to relieve the American people from the wrong of being compelled by the agency of law to contribute out of what is justly theirs to the enrichment of those who are engaged in pet industries.

All they intend is that there shall be a reduction of such duties as do not produce revenue or enable anybody to practice extortion, and that on the strength of such reductions their party shall get credit for reducing taxes.

Heretofore they have not succeeded even in playing this dishonest game to any purpose.

The "friends" of the tariff mode of extortion revised it in 1890, but they did not even make a pretense of relieving the people which could impose on any intelligent person. As a matter of fact, they increased the protective duties and gave us a higher protective tariff than we ever had before. The most they did was to disguise very thinly the fact of the increase by abolishing the duty on sugar, which was equivalent to some 75 per cent., and substituting an equivalent bounty for the benefit of domestic producers of sugar.

In 1907 the "friends" revised again, and again they helped themselves to more protection than they had ever before ventured to take.

Thus we learn about how much the people have to expect from a revision of the tariff by its "friends." People who enjoy profitable privileges do not as a rule surrender them voluntarily. They never see the time when they can get along with any less privileges. It would be as rational to leave all criminal legislation to the inmates of the penitentiaries as to leave tariff legislation to the beneficiaries of protection. The public would fare about equally well in either case.—Chicago Chronicle.

Cost of the War.

According to a Washington dispatch there is likely to be no considerable reduction of the war taxes, at present, although distinct assurances to that effect were given prior to the adjournment of congress in June. It seems that Mr. Payne, of this state, chairman of the ways and means committee, has been conferring with the president. He will call a meeting of the republican members of that committee on November 20 to arrange a plan of action, but it is announced that the reduction is not likely to exceed \$15,000,000 annually. It was expected that the war taxes would be cut in two, a reduction of \$60,000,000 a year. Evidently Senator Dewey's prophecy in 1898 as to the cost of President McKinley's Philippine policy was much nearer the truth than the average campaign speech.—Albany Argus.

The democratic press of the country accepts the result of the election in admirable spirit and in so doing voices the sentiments of the democrats of the country. There is no disposition to indulge in useless recrimination, and reference is made to the mistakes of the campaign only to emphasize the necessity of avoiding such mistakes in the future. In spite of crushing defeat the democrats are hopeful and determined and are everywhere preparing to strengthen their organization to the end that with living issues victory may be won in 1904.—Middletown Argus.

President McKinley is generous enough in his Thanksgiving proclamation to return thanks to Divine Providence for a number of blessings which have been currently claimed as the work of the republican party.—Sioux City Tribune.

DEMOCRATIC DUTY.

There Should Be a Thorough Organization Against Trusts and Oppression.

Under the leadership of a reunited and reorganized democracy the resistance of the American people to the ominous encroachments upon popular rights made by the indolently privileged trust monopolies will be continued with increased vigor and a certain confidence of the final victory of the people over the combines.

The result of the national elections of 1900, following a campaign in which all the power of trust money and influence was exerted to overcome the will of the people, makes inevitable that increased arrogance of monopoly which will itself assist in the ultimate removal of the trust menace from American commercial and industrial life.

Four years more of Hannalism and McKinleyism, during which the triumphant trusts will have full swing in their malign progress toward complete mastery of the people, will compel Americans to face and recognize their plain duty. It will bring about conditions where it will be no longer possible to safely leave the government in the hands of the party of the trusts.

President McKinley and a republican majority in the national congress have been elected by the power of the trusts to furnish a government for the trusts. Mark Hanna, the agent of the trusts in public life, is in a position of authoritative leadership which will enable him to see that republican obligations to the trusts are fulfilled to the letter. Beginning with the passage of the Hanna-Payne-Frye-Standard Oil ship subsidy bill, taxing the American people to the extent of \$200,000,000 for the further enrichment of the trusts, the four years now immediately ahead of the American people will be devoted by the republican administration of national affairs to the full payment of its debts to the trusts. They will be years of despoliation of the people, but the evil thus emphasized should bring its own remedy.

It remains for the democratic national organization to put itself in effective shape for the performance of its sacred duty to the people of this country. Its strongest and safest men, those inspiring the fullest confidence on the part of thoughtful Americans, must be placed in control of the party. In behalf of legitimate business interests and of the individual as opposed to that evil of monopoly which threatens all legitimate enterprise the trusts must be fought to a finish by American democracy. And American democracy must be so organized for this supreme duty as to make its best and fullest effort certain and effective.—St. Louis Republic.

COMMENTS OF THE PRESS.

—The trusts will face the president's message without a tremor. They've all been there before many a time.—N. Y. World.

—Mr. McKinley has a chance to kick out the syndicate and become president of the American people.—Memphis Commercial Appeal.

—If the trusts fail to get everything they want in the next four years it will be only because they neglect to ask for it.—St. Louis Republic.

—There never was a more blatant and preposterous humbug than the pretense that the republican party is opposed to its own hideous offspring, the trusts.—Columbus (O.) Press-Post.

—If the supreme court decides that the flag and the constitution must travel together Mr. McKinley will have to change his policy toward Porto Rico as completely as he changed his mind with reference to giving the island free trade.—Kansas City Times.

—With indecent haste the republican raid upon the public has begun. Within three days after the republican victory the meat trust has raised its prices so as to recoup from the people the contribution it made to the campaign. These are but starters in the excesses and scandals for which we may look.—Atlanta Constitution.

—As the trusts boasts prices the people begin to realize that, after all, those millions collected from the trusts by Hanna to run a McKinley campaign finally come out of the pockets of the people. Electing a president in this glorious land of the free and home of the brave is getting to be a mighty expensive luxury.—Toledo Bee.

—President McKinley will have four more years in his high office—eight altogether. In all that time we ought to be able to learn whether it is really he who makes the crops grow abundantly, secures reasonable prices for wheat and procures employment for the workmen at some sort of wages, or is simply lucky.—Cincinnati Enquirer.

—Mr. McKinley must have difficulty in recognizing himself in the light of European expressions of joy over his reelection, of which the foreign dispatches are full. In the old McKinley tariff days foreign opposition and denunciation constituted with him a chief argument in support of the policy identified with his name.—Springfield (Mass.) Republican.

—We do not believe it possible for congress to reach all of the trusts. Some of them are under the exclusive control of states. But congress can lay its hand on tariff-protected, monopolistic extortioners and put a stop to flagrant abuses of protection. It can do this without reducing either wages or revenues. Failure to do it will be trifling with power and duty.—Washington Post.